



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

vice and disease are rampant in low civilizations, eliminate the unfit and so improve the race. Comfort, good morals and sanitation mitigate the selective process and so are weakening us daily. There will be no remedy but to call in religion once more, and to treat the propagation of weakness and misery as a sin.

This is not a very convincing argument at first sight, and Mr Headley adduces next to no historical evidence in support of it. In fact, the historical evidence would be hard to come by. The account of the way altruism and cleverness undermine primitive society and religion comes to the rescue is all as mythical as the Social Contract. But the oddest thing in Mr. Headley's view is the social beneficence of vice. "Alcohol is a potent force that has much to do with the development of race character: as I have already shown it promotes physical evolution;" that is to say, it kills off the unfit. In short, the more that dirt, disease and vice abound the better for the physical welfare of the nation. This is not a remote deduction from Mr. Headley's reasoning, but a prominent point in it. Such extraordinary conclusions prove that the principles which lead to them are inadequate, and that biology alone is not enough to explain the nature and development of so complex and spiritual an organism as modern society.

HENRY STURT.

OXFORD.

FRANCIS HUTCHESON: HIS LIFE, TEACHING AND POSITION IN THE HISTORY OF PHILOSOPHY. By W. R. Scott, M. A. (Dub.), D. Phil. (St. Andrews), F. R. S. A. (Ireland), Assistant in Moral Philosophy and Lecturer in Political Economy in the University of St. Andrews. Pp. xx., 296. Cambridge: The University Press.

Dr. Scott in his very modest preface mentions that the present volume arose out of his search for information regarding Hutcheson's life in Dublin. This biographical interest is, one feels in perusing the volume, predominant throughout it, and certainly the author has in this aspect of his work secured a distinct success.

The work is divided into three parts corresponding to the subjects of the sub-title. Chapters I-VII are biographical; IX-XII give an account of Hutcheson's philosophy; while XIII-XIV, the last few pages, along with c.VIII, which introduces the statement

of his teaching, indicate his place in the history of thought. The first section, partly because Dr. Scott has come into possession of hitherto unused material, partly because he has here covered rarely frequented ground, fills up, perhaps as completely as will ever be necessary or possible, a blank in the history of the life of the eighteenth century. Nothing but praise can be given for the ingenious way in which the author has traced his sources, and pieced together from very scant material the outline of the story of Hutcheson's life and environment. And if here and there the unavoidable gaps in his story have led or misled a disappointed but still curious biographer into supplying the deficiency from the resources of imagination, this is after all the pardonable weakness of sympathetic interest in his subject. The delightfully chatty and cheerful style in which this part is written makes these chapters very pleasant reading. Dr. Scott has, however, hardly managed to convey such an impression of Hutcheson's personality as will arouse in the reader an enthusiasm for his author similar to his own.

It is with Hutcheson's philosophy that the readers of this JOURNAL are more especially concerned. In the statement of Hutcheson's views (chps. 9-12) Dr. Scott is rather disappointing. He repeatedly emphasizes the fact that we must not expect a systematic discussion of the various doctrines put forward by Hutcheson. And indeed what Dr. Scott says of Hutcheson's attitude towards metaphysical problems seems according to him to be true of his author's philosophy generally—"that there are few writers who more persistently evade supplying answers or, when one is imperative, give the perplexed reader a larger number to choose from" (p. 260). But even when this is admitted it is hardly possible to allow that such a lucid and thoughtful author as Hutcheson held views so chaotic and inconsistent as Dr. Scott's criticism seems to show. In fact the difficulty for the reader of these chapters is not so much to understand Hutcheson, as to grasp the precise point which his critic wishes to make against him. There is a lack of concentration of meaning in Dr. Scott's running commentary which makes this part of the work needlessly perplexing. To quote a few instances: On p. 186, Dr. Scott asserts that Hutcheson advanced on Shaftsbury by making *explicit* what had remained implicit in the latter: "the 'internal sense' of the latter is *now divided into Sense and Beauty and the Moral Sense.*" Yet on p. 191 it is said, "Though Hutcheson appears to have separated

the objects of his Æsthetic and Moral Senses they *are more closely related than the different kinds of Beauty which Shaftsbury embraced under the province of this single sense.*" Again, "The harmony of the individual character with social good *takes precedence* of the Beauty of action" (p. 186). But (p. 193), "The general drift of Hutcheson's thought serves to make the objects of the moral sense a *subdivision* of those of the sense of Beauty." Or again (p. 206-7), in the "second period" the "Moral sense becomes a supernumerary called in *not to ratify* the decision of Benevolence but merely to grace the occasion and provide an unsought reward," while, (p. 214), in fact, "The moral sense of the second period is the *final determinant* on the side of Benevolence." Similar ambiguities are to be found repeatedly throughout this section of Dr. Scott's volume. It is difficult also to know precisely what he means to imply in using the term "macrocosm," which with its correlative "microcosm" is almost a technical term with our author. "Macrocosm" is taken to mean "system as a whole," and in general (p. 200), a whole of "ethical ends" (p. 213), "social organism" (p. 227), the "cosmos" including both man and God (p. 200, 227 and others). A slightly different method of exposition and greater definiteness of expression would have made this part of the work much more effective.

Nor can we agree very readily to the division of Hutcheson's philosophy into periods, of which Dr. Scott finds four, determined respectively by the influence of Shaftsbury, Butler, Aristotle, and Stoicism. In a confessedly unsystematic writer such as Hutcheson, divisions of this sort have little value, partly because such an author does not use his terms with sufficient precision at any stage to justify the supposition that his views have changed, partly because new influences are rather appropriated by old principles than allowed to bring about a changed mental attitude. And this comes out in the course of Dr. Scott's investigation. For example, "Happiness" as the end, is equivalent also to "Pleasure" or "Perfection," and Hutcheson seems unaware of any fundamental distinction between them (p. 216 *cf.*, also p. 275, and especially p. 279). So again regarding his interpretation of the "Springs of action" (p. 199), it is hardly possible to speak of a change in his views. It might have been simpler and more satisfactory to have treated him merely as a popular writer and

to have limited the exposition to the statement of his general meaning.

There is one part of this section of the work (C. XI pt. ii), which is however of great interest. It occurs partly as a digression, and deals with the relation of Hutcheson to Adam Smith's Economics. The exposition here is so complete and careful that it seems to leave nothing further to be said on the subject.

In the last division of his work (the position of Hutcheson in the History of Thought), Dr. Scott is much more successful than in the preceding. The chapter on "Hellenic and Philanthropic Ideals" (c. VIII) might have been made shorter and more concentrated, but is suggestively written. "Puritanism" is used very loosely, and the supposition that puritanism was historically or is in principle inconsistent with the Greek Spirit seems quite erroneous. How will Dr. Scott reconcile his position with the life and work of such a typical Puritan as Milton, or even with Oliver Cromwell's interest in art (p. 151)? We would call attention to the interesting chapter (XIII) on Hutcheson's influence on the Scottish Aufklärung, and more especially to the last chapter, XIV, where Dr. Scott traces (by the way he says, of a "digression") the origin of the principle, "The greatest happiness of the greatest number." This is admirably done, and is one of the best things in the book.

J. B. BAILLIE.

ST. ANDREWS UNIVERSITY.

THE LIFE, UNPUBLISHED LETTERS, AND PHILOSOPHICAL REGIMEN OF ANTHONY, THIRD EARL OF SHAFTESBURY. Edited by Benjamin Rand, Ph. D., Harvard University. London: Swan, Sonnenschein & Co. New York: The Macmillan Company, 1900. Pp. xxxi., 535.

This interesting volume was published almost simultaneously with Mr. Robertson's edition of the "Characteristics." It consists of two parts, the unpublished letters and the philosophical regimen. Prefixed are a short introduction by Dr. Rand and a sketch of Shaftesbury's life by his son, the fourth Earl. As Dr. Rand points out in his very brief but excellent introduction, this life of Shaftesbury was printed in its essentials by Thomas Birch in Boyle's General Dictionary. The letters in this volume, with some exceptions, and the philosophical regimen, both appear in print for the first time. The letters extend over a considerable period of